

REPORT

ON

NATIVE PAPERS

FOR THE

Week ending the 24th March 1894.

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LIST OF NEWSPAPERS.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
BENGALI.				
<i>Monthly.</i>				
1	"Māsik"	Calcutta ...	294	
<i>Fortnightly.</i>				
2	"Bankura Darpan"	Bankura ...	397	15th March 1894.
3	"Kasipur Nivāsi"	Kasipur, Barisāl ...	800	13th ditto.
4	"Ulubaria Darpan"	Ulubaria ...	720	
<i>Weekly.</i>				
5	"Banganivāsi"	Calcutta ...	8,000	16th ditto.
6	"Bangavāsi"	Ditto ...	20,000	17th ditto.
7	"Burdwān Sanjivani"	Burdwan ...	310	13th ditto.
8	"Chinsura Vārtāvaha"	Chinsura ...	500	18th ditto.
9	"Dacca Prakāsh"	Dacca ...	2,400	18th ditto.
10	"Education Gazette"	Hooghly ...	950	16th ditto.
11	"Hindu Ranjikā"	Boalia, Rajshahi ...	248	
12	"Hitavādī"	Calcutta ...	3,000	15th ditto.
13	"Murshidābād Pratinidhi"	Berhampore ...	.....
14	"Pratikār"	Ditto ...	608	16th ditto.
15	"Rangpur Dikprakāsh"	Kakinia, Rangpur ...	170	
16	"Sahachar"	Calcutta ...	800-1,000	14th ditto.
17	"Samaj-o-Sāhitya"	Garibpore, Nadia ...	1,000	18th ditto.
18	"Samaya"	Calcutta ...	4,000	16th ditto.
19	"Sanjivani"	Ditto ...	4,000	17th ditto.
20	"Sansodhini"	Chittagong ...	.....
21	"Saraswat Patra"	Dacca ...	(300-400)	17th ditto.
22	"Som Prakāsh"	Calcutta ...	800	19th ditto.
23	"Sudhakar"	Ditto ...	2,000	16th ditto.
24	"Vikrampur"	Lauhajanga, Dacca ...	600	15th ditto.
<i>Daily.</i>				
25	"Banga Vidya Prakāshikā"	Calcutta ...	600	15th, 16th, 19th, and 20th March 1894.
26	"Dainik-o-Samāchār Chandrikā"	Ditto ...	1,200	18th to 22nd March 1894.
27	"Samvād Prabhākar"	Ditto ...	1,435	15th 17th and 19th March 1894.
28	"Samvād Purnachandrodaya"	Ditto ...	300	16th, 17th, 19th and 20th March 1894.
29	"Sulabh Dainik"	Ditto ...	3,000	16th, 17th and 19th to 22nd March 1894.
ENGLISH AND BENGALI.				
<i>Weekly.</i>				
30	"Dacca Gazette"	Dacca ...	500-600	19th March 1894.
HINDI.				
<i>Monthly.</i>				
31	"Bihar Bandhu"	Bankipore ...	500	
32	"Darjeeling Mission ke Māsik Samāchār Patrika."	Darjeeling ...	500	
<i>Weekly.</i>				
33	"Aryavarta"	Dinapore ...	750	10th ditto.
34	"Bhārat Mitra"	Calcutta ...	2,500	15th ditto.
35	"Hindi Bangavāsi"	Ditto ...	10,000	19th ditto.
PERSIAN.				
<i>Weekly.</i>				
36	"Hublul Mateen"	Calcutta ...	.....	6th and 13th March 1894.
URDU.				
<i>Weekly.</i>				
37	"Akhbar-i-Al Punch"	Bankipore ...	750	
38	"Darussaltanat-ur-Urdu Guide"	Calcutta ...	300	15th March 1894.
39	"General and Gauharīasfi"	Ditto ...	410	16th ditto.
40	"Mehre Monawar"	Muzaffarpur ...	150	

No.	Names of newspapers.	Place of publication.	Reported number of subscribers	Dates of papers received and examined for the week.
URIYA.				
<i>Monthly.</i>				
41	"Asha"	Cuttack ...	80	
42	"Pradíp"	Ditto ...	.....
43	"Samyabadi"	Ditto ...	.....
44	"Taraka and Subhavartá"	Ditto ...	.....
45	"Utkalprabhá"	Mayurbhunj ...	97	
<i>Weekly.</i>				
46	"Dipaka"	Cuttack ...	.....
47	"Samvad Váhika"	Balasore ...	203	
48	"Uriya and Navasamvád"	Ditto ...	420	
49	"Utkal Dípiká"	Cuttack ...	450	
PAPERS PUBLISHED IN ASSAM.				
BENGALI.				
<i>Fortnightly.</i>				
50	"Paridarshak"	Sylhet ...	480	
51	"Silchar"	Silchar ...	250	
52	"Srihattavási"	Sylhet ...	.....	For the second fortnight of <i>Fálgun</i> , 1300 B.S.

II.—HOME ADMINISTRATION.

(a)—Police.

The *Vikrampur* of the 15th March says that the *badmashes* who have for some time been setting fire to houses in Banikyapara in the Panchasár village within the jurisdiction of the Vikrampur pargana of the Dacca district have not yet stopped their infernal work. The chaukidars, too, do not regularly keep watch.

VIKRAMPUR,
March 15th, 1894.

2. The *Bangavasi* of the 17th March says that, in consequence of the cow-killing riots in Kuyath in the Shahabad district, an additional police force has been stationed in forty-six villages of the district, and the whole cost of this extra police has been imposed on the zamindars and raiyats, and a zamindar will not obtain immunity from this charge even if he is not a resident of any of these villages. The writer knows of a zamindar who, though a resident of a very different place, has to pay his share of the cost of this extra police. But is such exaction consistent with law and justice? As the zamindar in question is a lawyer, it is to be hoped that he will appeal to the High Court against the action of Government, and thus get a decision which will settle the question once for all.

BANGAVASI,
March 17th, 1894.

Cost of extra police.

(b)—Working of the Courts.

3. The *Banganivasi* of the 9th March says that the statement recently made in the *Truth* newspaper in connection with the Balladhun trial, that "there is undoubtedly a widespread feeling all over India that justice is one thing to the native and another to the European," is perfectly correct. And the impression is, as a matter of fact, being produced by the way in which justice is dispensed in cases between Natives and Europeans. Speaking for himself, the writer indeed knows that, as a vanquished and subject people, natives can never expect, nor should they ever expect, to receive at the hands of their victors, rulers and sovereigns the same love and respect which the latter show to their own countrymen. Let Europeans therefore always enjoy the privileges which they are now enjoying; but may not the natives, sitting at their rulers' feet, even expect to live in the enjoyment of peace of mind? No one objects that the Europeans, who sit on the highest seats of justice, should prove their love for their countrymen. But may not the subject natives get from their rulers some justice and mercy, however small? And they wail because they do not get even that. The passing of capital sentences on six natives for the murder of one European, even when the crime is not brought home to the accused; the coolness and assurance with which European Judges pass sentences on native criminals, and the frequent enactment of farces in the courts of justice, are sufficient proof that natives do not get even the smallest particles of justice and mercy from their rulers. The natives do not aspire to be treated with the consideration which is shown by the rulers to their own countrymen; but what pains them very much is that their wails and their humblest petitions are always treated with scorn, and that representations of their grievances are very often shelved without receiving the smallest consideration at the hands of the authorities. The natives do not claim anything as of right, but only ask for favours. But not even the favours they ask are always or willingly granted.

BANGANIVASI
March 9th, 1894.

4. The *Burdwan Sanjivani* of the 13th March says that, since the 2nd February last, the District Judge of Burdwan has been occupied in hearing a big case relating to the will of the late Babu Jagadis Misra of Mankar, and nobody knows when this case will be finished. In the meantime, the postponement of other cases has resulted in great public inconvenience. Another big case, in which the Maharaja of Panchakot is a party, is pending in the Judge's Court, and its hearing will probably take two months. An additional Judge or Sub-Judge should therefore be sent to Burdwan for the convenience of suitors.

BURDWAN SANJIVANI,
March 13th, 1894.

An additional Judge or Sub-Judge for Burdwan.

SAMAY,
March 16th, 1894.

5. The *Samay* of the 16th March refers to the article in the *Indian Daily News* demanding a prosecution of the witnesses who gave evidence against Dr. Pearse, and observes as follows.

Though Dr. Pearse has been acquitted of the charge of murdering Kachi Khan because the evidence against him contained slight discrepancies, yet the impression on the public mind is that it is bullets from his gun that caused Kachi Khan's death. But it should for all that be borne in mind in this connection that Kachi Khan having met with his death at the hands of Dr. Pearse was translated into heaven, just as Hiranya Kashipu of the *Puranas* was, when he met with his death at the hands of Sri Krishna. It was, therefore, the duty of his widow and neighbours to kneel down before Dr. Pearse, and with clasped hands to offer him their heartfelt thanks. But instead of doing that, they have done him a monstrous piece of injustice and oppression by prosecuting him. The wicked widow should be immediately hanged, and the wicked villagers should be transported for life. To be serious, the Anglo-Indians are proving to the people of this country as dangerous as the tiger which has for the first time tasted of human blood. A poor, unfortunate man is most unjustly and wantonly put to death, and his family is thereby rendered helpless. But instead of shedding a single tear for all this, the Anglo-Indians look upon the attempt of the relatives of the deceased to obtain justice against the murderer in the light of a serious crime which calls for exemplary punishment. The writer has been thunderstruck at the diabolical conduct of these men. Let the people and Parliament of England see how dangerous their countrymen become on coming out to India. Will not England save the people of India from their oppression?

BANGANIVASI,
March 16th, 1894.

6. Referring to the letter which appeared in the *Behar Herald*, accusing Mr. Phillips, Magistrate of Monghyr, of high-handed conduct, inasmuch as he prohibited carts from entering the fort on the occasion of the last *Maghi Purnima* bathing festival, the *Banganivasi* of the 16th March says that it is no wonder that the selfsame Magistrate, who under Lord Lansdowne's *regime* was rewarded with promotion in rank and pay even after his uncalled for harassment of Raja Suryya Kanta of Mymensingh, should perpetrate on the people of Monghyr this piece of high-handedness. The hope of the people now lies in the fact that Lord Elgin is now the Viceroy of India. A whole page in the history of Lord Elgin's administration of India will be stained if his Lordship fails to do justice in the present case.

(c)—Jails.

BANGAVASI,
March 17th, 1894.

7. The *Bangavasi* of the 17th March says that, while the case of the female prisoner who got *enciente* in the Pabna jail was being heard by the District Magistrate, the pleader for the defence informed him that in the Pabna jail Hindu prisoners were made to eat food cooked by Muhammadans, and requested that an enquiry might be made into the matter. An enquiry has accordingly been since made though its result is not yet known. But the result ought to be soon published, for it will be a serious thing to leave the impression in the popular mind that Government interferes with the religions of prisoners in the Indian jails. As a matter of fact, even after so much has been done in the way of jail reform, a prisoner finds it hard to keep his religion from interference. Government has effected a jail reform after its own heart, but it has taken no steps to keep the religion of prisoners from interference.

(d)—Education.

CHINSURA
VARTAVABA,
March 18th, 1894.

8. The *Chinsura Vartavaha* of the 18th March is sorry to learn that at a certain dispensary at Chinsura two teachers of the principal local school are in the habit of drinking liquor every night and ill-treating while in a drunken state, those who go there to buy medicine. It is hoped that the proprietor of the dispensary will look to the matter.

(e) — *Local Self-Government and Municipal Administration.*

9. The *Darussaltanat and Urdu Guide*, of the 8th March, says that at a recent meeting of the Muhammiadan Association, Chapra, it was unanimously held that the new bye-law of the Chapra Municipality on the subject of cow-slaughter could not be given effect to without wounding the religious feelings of the Muhammadans.

DARUSSALTANAT
AND URDU GUIDE,
March 8th, 1894.

10. The *Darussaltanat and Urdu Guide* of the 15th March says that almost all the municipalities in Bihar are framing bye-laws to put a stop to cow-slaughter to a certain extent. The writer, however, fails to understand against what community the bye-laws are directed. The Lieutenant-Governor in his letter to Maulavi Muhammad Yusuff said that the municipalities had no right whatever to frame bye-laws which would interfere with the performance, by any community, of its customary social and religious rites and ceremonies. The bye-laws cannot, therefore, be meant for the Muhammadans, who have, according to the Lieutenant-Governor, a right to continue cow-slaughter, which is a customary religious ceremony with them. And by purity of reasoning they cannot affect any other community; so the bye-laws must be inoperative, as also the cow-killing circular which has led to their framing.

DARUSSALTANAT AND
URDU GUIDE,
March 15th, 1894.

(f) — *Questions affecting the land.*

18. The *Bankura Darpan* of the 15th March has the following about ghatwali lands in the district of Bankura:—
Administration of ghatwali lands in the district of Bankura. Government is no longer satisfied with the work done by ghatwals in their capacity of policemen. Instead of keeping the peace, they are even supposed by many officials to aid in the commission of thefts and dacoities. Government, therefore, contemplates relieving them of their police duties and enhancing the rents which are paid by them. But if they are to pay more rents, the raiyats under them must also be made to pay increased rent. But as many of the latter have settled on ghatwali lands for the last 5 or 6 generations, the ghatwals dare not propose any increase of *jamma* in their case. But a way has been found out of this difficulty. It has been held by the Calcutta High Court that, when a ghatwal is dismissed for some offence, all his rights to the lands which he held in that capacity terminate, and the new ghatwal is free to make his own arrangements with the raiyats.

BANKURA DARPAN,
March 15th, 1894.

The ghatwals also hold that no occupancy right can accrue in the lands held under them; and as the Collectors agree in this view, new ghatwals have in many instances succeeded in bringing under their khas possession lands which were previously held by raiyats, and when this could not be done, in getting the rent due from the latter indefinitely increased. In some instances rent has been increased from Rs. 3 to Rs. 30, and from Rs. 17 to Rs. 68. This large increase of rent will induce many raiyats to relinquish their lands, but as men are in these days ever ready to take lands at high rents, Government will not suffer any pecuniary loss. In this way the income of the ghatwals is greatly increasing, and Government is probably intentionally aiding them in obtaining this increase in order that it may assess them to increased rates of revenue. In the mean time the poor raiyats, who hold between them nearly 5,21,521 bighas of ghatwali land in the district of Bankura are being ruined. Some time ago the Lieutenant-Governor contemplated passing a new measure relating to ghatwali lands, and the sooner this is done the better will it be for both the Government and the people.

12. The *Chinsura Vartavaha* of the 18th March says that the raiyats in the Chinsura khas mahals have been for several generations in the possession and enjoyment of lands within fixed boundaries at fixed rates of revenue. But under a recent order of Government they have been asked to pay additional revenue for all excess lands in their possession. Now, the writer would like to know under what law this demand for increased revenue has been made by Government.

CHINSURA
VARTAVAHA,
March 18th, 1894.

(h)—General.

KASIPURNIVASI,
March 18th, 1894.

13. The *Kasipurnivasi* of the 13th March says that Jhalokati is a great mart for boat-borne traffic in the district of Barisal, and for want of accommodation on land, much of the buying and selling done here is done on board the boats. This gives great facility to thieves and dacoits to commit crime, and traders often suffer great loss in consequence. It is therefore very desirable that some place should be set apart on the bank of the local canal for the buying and selling business. Government should remove the Registry Office from the west bank of the canal, and utilize the site for the above purpose. A bridge should also be constructed over the canal near Basanda.

KASIPURNIVASI.

14. The same paper says that, during the rainy season, the greater part of the district of Barisal becomes submerged, and boats have to be used for ordinary purposes of communication. The court peons get a separate boat allowance for serving processes during this time of the year. But for some years that allowance has been stopped in the case of post peons, and the latter are said to realize boat fare from the village people. It is hoped that the authorities will come to some satisfactory arrangement on this subject.

SABACHAR,
March 14th, 1894.

15. The *Sabachar* of the 14th March has the following on the subject of the reimposition of the cotton duties:—

The question of the cotton duties. The question of the cotton duties was discussed at the last of the two meetings recently held at the Town Hall, and the opinion was unanimously expressed that it was opposed to sound statesmanship to injure the interests of India for the sake of a few Lancashire votes. The Secretary of State and the Government of India have been compelled to play at hide-and-seek in the matter of the cotton duties. When introducing the Tariff Bill, Mr. Westland was compelled to say that the duties in question could not be imposed, because their imposition was not sanctioned by Her Majesty's Government. And on the very day this statement was made here, did Lord Kimberley assure the representatives of Manchester that, in the opinion of the Government of India, the necessity of levying a duty on imported cottons had not arisen. Thus both the Secretary of State and the Government of India try to shift the responsibility each from the other's head. The spectacle is a shameful one. This is called European diplomacy, and, according to the late Lord Beaconsfield, "diplomacy means telling lies in the interest of one's own country." But diplomacy like this is possible only with a foreign Government, and the Ministry have forgotten that India forms a part of the British Empire.

HITAVADI,
March 15th, 1894.

16. The *Hitavadi* of the 15th March has the following on the exclusion of Manchester goods from the new tariff:—

The question of the cotton duties. That Manchester should come unscathed out of its financial combat with India is neither inexplicable nor surprising, seeing that, as Englishmen are now lords of India, the latter country is under the necessity of sacrificing its own interests to theirs. Are not India's present financial difficulties due solely to the necessity she is under of promoting the interests of her rulers? The deficit in the budget is due to the exchange difficulty, but are not usurious British merchants at the root of that difficulty? All Europe asked England to increase her silver currency, but in her greed for gold she paid no heed to the request, and by that means brought about the enormous deficit in the Indian Budget. And now, in the interest of her own merchants, European piece-goods have been exempted from duty. The Government of India is in no way to blame for this exemption. It is those Members of Parliament, who are at the mercy of the Manchester weavers, that are the authors of this piece of wicked legislation. These men do not care a bit whether India is turned into a desert or a *smasán* (burning ground), and their only concern is to propitiate Manchester; and the Government of India does not disregard the orders of these men. The writer would not have made these remarks if Englishmen had not been in the habit of boasting of their sense of justice, and of taking credit to themselves as the originators of the representative form of Government. While the woollen goods of Bradford, the iron of Stafford, the

hardware of Birmingham, and the umbrellas of Glasgow, will have to pay an import duty, the cotton goods of Lancashire alone will have to pay none, although the levy of a duty on those goods would have produced a revenue equal to one-half of the deficit. The public should, however, continue to agitate in the matter, in order that their interests may not be sacrificed again at the will and pleasure of the Home authorities.

17. The *Sulabh Dainik* of the 16th March has the following :—

Lord Elgin and the Tariff Bill.

The Tariff Bill has been passed by a majority of official votes, all the official members voting for it. The Viceroy, however, did not vote, and said nothing in favour of or against the measure. He seems to have been strongly desirous of including cotton goods in the tariff, but he could not do so because other orders came from the Secretary of State. Lord Elgin refrained from voting on the Bill, probably because he wanted to keep himself free to impose duties on cotton fabrics and yarns, when he should get the assent of the Home authorities, about which he seems to entertain much hope. The writer is fully aware that Lord Elgin is not the man to act hastily or with rashness like his predecessor, and that His Lordship is therefore glad that he has been able to withhold his vote. His Lordship will win the gratitude of the three hundred millions of the Indian people if he can do to them the justice of imposing duties on cotton goods.

SULABH DAINIK,
March 16th, 1894.

18. Referring to Government's reply to the Muhammadan memorial on the

The reply to the memorial on the Cow-killing Circular.

Cow-killing Circular, the *Sudhakar* of the 16th March writes as follows :—

Government assured the memorialists that the circular was intended for Magistrates and Divisional Commissioners, and that it gave no new powers to Municipalities. But is there anything in the circular preventing Municipalities from following the orders of the Divisional Commissioners in this matter? Already the Chapra Municipality is busy framing bye-laws regulating the sale of beef within its own limits; and the Municipalities in which Hindu Commissioners form a majority will soon follow the same course. The assurance given by Government is, therefore, useless. Although the writer understands that the object of Government in issuing the circular is to prevent the Musalmans from wounding Hindu feeling, yet, from the language of the circular, it appears that Government aims at putting a stop to the slaughter of cows by the Muhammadans. Government should, therefore, withdraw the circular.

If, under the powers vested in them by the Criminal Procedure Code, the Magistrates were to give effect to the circular, the Muhammadans would be put to a great deal of trouble. The circular clearly interferes with the Musalmans eating beef and practising certain religious rites. As indicated in the reply, Government is prepared on a convenient opportunity to explain fully the real meaning of the circular, and show whether or not it interferes with Muhammadan religious observances, if it is found necessary to do so. But this ought to be done at once. The writer, however, thanks Sir Charles Elliott for his allowing the Musalmans to slaughter cows and sell beef as before. But the Muhammadan community will not be freed from anxiety until the circular is withdrawn or materially modified.

SUDHAKAR,
March 16th, 1894.

19. The *Sanjivani* of the 17th March says that, considering that many

Mr. R. C. Dutt's proposed appointment to a Commissioner-ship.

European Civilians who came out to India with Mr. R. C. Dutt have already been appointed to be Commissioners of Divisions, the people of this

country were fearing that Government might not appoint Mr. Dutt to a similar post because he was a native. Government has, however, seen fit to disabuse the public mind by proposing to appoint Mr. Dutt to be the Commissioner of the Burdwan Division on the present Commissioner going away in May next. Bengalis will be delighted to hear this, and will surely thank Government for its action.

SANJIVANI,
March 17th, 1894.

The highest post which an executive officer in this country may hope to obtain is either a Membership of the Board of Revenue, a Membership of the Viceroy's Council, or a Lieutenant-Governorship. Mr. Dutt, being a native, can never hope to become the ruler of a province; but he may hope to become in course of time either a Member of the Board or a Member of the Viceroy's Council.

BANGAVASI,
March 17th, 1894.

20. The *Bangavasi* of the 17th March is positive that in praying for the restoration of the Chuadanga sub-division in the Nadia district, the people of the place are courting their own ruin. Perhaps the petition originated with some pleader or mukhtear.

BANGAVASI.

21. The same paper says that, though the Tariff Act was not passed till after 1 P.M. on Saturday, the 10th March last, duties were levied that very day on imported goods at the ports of Bombay, Madras and Calcutta; so arrangements for levying the duties were complete before the law authorising their collection had been passed. But if the authorities mean to act in this way, the farce of holding discussions in the Council may well be dispensed with, and laws may be passed merely by executive order. That appears to the native mind to be the best and simplest course that could be adopted in such matters, though it is not the European fashion of doing these things.

BANGAVASI.

22. The same paper thanks Mr. Forbes, Commissioner of the Patna Division, for his order in regard to consecrated bulls, and hopes that similar orders will be passed by the Commissioners of other Divisions.

BANGAVASI.

23. The same paper says that, according to the *Dacca Prakash* newspaper, Mr. Luttmann-Johnson, Commissioner of the Dacca Division, has ordered copies of all official papers, which the public can be allowed to see, to be kept ready in his office for the inspection of newspaper editors. Cannot a similar arrangement be made by the Lieutenant-Governor in his own office in Calcutta? It was only for a few months after the establishment of the Native Press Association that Government supplied its members with official information, in some cases useful, in others not. But that arrangement has been discontinued. It is necessary that either that arrangement should be revived, or an arrangement like the one made by Mr. Luttmann-Johnson at Dacca should be made in the Bengal Secretariat. Want of official information often keeps the conductors of Native papers in the dark, and that is not certainly for the good either of the conductors themselves or of the Government.

SULABH DAINIK,
March 22nd, 1894.

24. The *Sulabh Dainik* of the 22nd March says that the Lieutenant-Governor has not been well advised in appointing a junior Civilian like Mr. Temple to the responsible post of an Under-Secretary to Government. This favour has been shown to Mr. Temple probably in consideration of the fact that he is the son of a late Lieutenant-Governor.

III.—LEGISLATIVE.

BURDWAN SANJIVANI,
March 13th, 1894.

25. The *Burdwan Sanjivani* of the 13th March is glad that Dr. Rasbehari Ghosh's Bill to amend the Civil Procedure Code has become law. The measure will do much good to a large number of debtors by preventing the sale of their properties at nominal prices in execution of judicial decrees.

SULABH DAINIK,
March 16th, 1894.

26. The *Sulabh Dainik*, of the 16th March, has the following:—
Not even the Government's pet newspaper, the *Englishman*, has been satisfied with the manner in which the Tariff Bill was passed, and it has not hesitated to characterise the proceedings of the Council on that occasion as a farce. As a matter of fact, one fails to find a more proper epithet to characterise the proceedings of that day, seeing that, though almost the entire Council saw the injustice of exempting cotton goods, and many even said so plainly, enough votes were obtained to pass the Bill.

The *Englishman's* present attitude towards the Council seems quite inexplicable. For was it not the *Englishman* itself which opposed the people's agitation for increasing the number of non-official members in the Council?

And did it not lament, when the new Council was formed, that the official majority in it was very small? Well, with even that small majority, the Government has to-day carried a measure which was opposed by the whole body of non-official members and by the whole country. Does the *Englishman*, therefore, now see why the country wanted to increase the number of non-official

members? As the Council is at present constituted, the non-official members will, it is true, in most cases obtain what Mr. Playfair called a "moral victory," but the Government will always carry the day.

The discussion which preceded the passing of the Bill clearly showed that while an official member is in duty bound to support every action of Government, whether such action has the support of his conscience or not, a non-official member is free to do what he thinks just and proper, and is under no compulsion either to support or to oppose Government. It cannot be doubted, then, that much better work is to be expected of the non-official than of the official members. But have not the *Englishman* and other Anglo-Indian papers uniformly carped at the National Congress, because it has systematically advocated an increase of the number of non-official members in the Council? If, therefore, the *Englishman's* eyes have been opened, even now let it cease to hate the Congress movement, and lend it its influential support. The movement will be able to achieve much if it gets the *Englishman's* support. It has a noble and worthy object in view, and has never yet been accused of a single improper or unworthy act; besides, its supporters are all men of light and leading. Of course, the *Englishman* need have no apprehension that it becomes native by sympathising with such a noble and enlightened movement.

27. The *Bangavasi* of the 17th March says that the mild rebuke administered to Sir Charles Elliott for not being in order at a recent meeting of the Viceroy's Legislative Council was by no means edifying to his subjects. Such an insult to the ruler of a province is calculated to diminish his subjects' loyalty to him; and the loyalty of Sir Charles' subjects, if it had been loyalty of the English type, would certainly have suffered by the shock.

BANGAVASI,
March 17th, 1894.

28. The same paper says that the proposed amendment of the Criminal Procedure Code, if passed, will be a terrible piece of legislation, for it will impose not only on the inhabitants of the particular village in which a riot occurs, but also in those of the surrounding villages, the serious responsibility of giving information of the occurrence to the police. As the earth is very different from heaven, and on the earth quarrels there must always be, there is the police at each thana and chauki, and there are chaukidars and panchayets in every village and every quarter of a village. There is, therefore, no necessity whatever for oppressing the people in the manner proposed in the Criminal Procedure Code Amendment Bill. But it has been proposed to make still more serious provisions in the Bill. It is to be hoped that Government will take the opinion of experienced and competent authorities before passing this Bill into law. It will be very deplorable, indeed, if the law which is about to be passed with the object of securing peace in the country, leads, in its application, to oppression and breaches of the peace. The authorities certainly possess the power of making laws, but that is no reason that they should frame all sorts of arbitrary laws.

BANGAVASI.

29. The *Sanjivani* of the 17th March has the following:—

The non-official members of the Viceregal Legislative Council on the tariff question.

(1). According to the *Englishman*, not a single non-official member was in favour of including the coarser cotton fabrics in the tariff. But so far as the writer is aware, no one said so plainly in the Council. It is clear, however, that if there was really a desire to exempt the coarser fabrics, it was not because of any sympathy with the poorer millions of India, the principal consumers of these goods, but because the exclusion of these fabrics was thought to constitute the only argument which non-official members could bring forward to meet Government's objection to the imposition of a duty on cotton goods at all. That the non-official members did not feel much concerned for the poor millions was clear from the fact that no one opposed the imposition of a duty on imported agricultural implements. Indeed, the writer fails to see the justice of a measure which has not spared these implements, but has exempted machinery and railway materials. As a matter of fact, the non-official members were concerned solely for their personal interests, or for the interests of the communities which they respectively represented, and did not think for a moment of the interests of the poor millions. Many members were exercised by the disquieting thought that an increase of the income-tax might be proposed; and the reason why the inclusion of cotton goods in the

SANJIVANI,
March 17th, 1894.

tariff was insisted upon was, because it was seen that their inclusion would secure mill-owners and capitalists in this country a profit of 3 to 4 per cent. over and above what they now make. But the people generally would have gained little by the proposed duty, which would have simply inflicted some loss on Manchester for the sake of benefiting a handful of Indian mill-owners and capitalists. There would have been some excuse for the duty, if the mill-hands, at least, could, by any possibility, have shared in the profits of their employers. But there was no such probability. In fact, a duty on cotton goods without distinction would have fallen mainly on the poorer classes, and a duty on only the finer cotton yarns would have borne with hardship on the Indian weavers who now-a-days make only finer cloth and on the middle more than on the higher classes of people, because the former use finer country cloth more largely than the latter. The people of this country ought not to forget that indirect taxation, whatever its shape, is not good for the masses in India.

(2). The *Englishman* is very much displeased with Government for not accepting the proposal of the non-official members, and it has therefore spoken of the official members in terms which, used in a native newspaper, would have been denounced by the *Englishman* itself as language calculated to endanger the safety of the administration, and would have at once led it to demand a Press Act depriving the native press of its freedom. But is the *Englishman* prepared to say that the non-official members of the Viceroy's Council were not guilty of the same offence with which it has charged the Ministry in England?

(3). The writer in the *Standard* has very properly advised the people of India to direct their energy towards bringing about a curtailment of the public expenditure. Indeed, if the country is to be saved, such retrenchment is absolutely necessary. And yet Mr. Playfair, the foremost speaker among the non-official members, felt no hesitation whatever in saying that Government had acted very properly in granting exchange compensation to its European servants. Does not this prove that the interests of the people of India are not identical with those of the Anglo-Indian community? The people may be ruined, but the Anglo-Indians will not speak one word in their behalf, if only they themselves enjoy immunity from taxation. The debate on the Tariff Bill clearly shows that they do not at all care for the welfare or happiness of the people of India. Not a single European non-official member referred to the injustice of imposing duties on articles of every day consumption; they rather approved of the tariff. The native members simply followed in the wake of their European fellow members. The writer fails to understand with what grace these members, who were so anxious to protect their own interests, could accuse the British Cabinet of showing favour to Lancashire weavers with a view of not offending them. Even a Conservative Government would have been forced to do what a Liberal Government has done; and the people of this country should be careful not to tie down the hands of the Liberal Government. The Anglo-Indians are not friendly to the Liberal Government because of the concessions that Government sometimes makes to the natives of this country. Everybody remembers how they treated Lord Ripon. The self-same *Englishman* newspaper, which is to-day posing as a friend of the people, wanted to force into Lord Ripon's bed-room and under cover of night to deport his Lordship from India. Who can say what may be lurking behind the *Englishman's* pseudo-sympathy? It is not improbable that its exhibition of sympathy with the people of India is intended merely to embarrass the Liberal Cabinet.

DACCA PRAKASH,
March 18th, 1894.

30. The *Dacca Prakash* of the 18th March has heard that the following Bill has been introduced in the Viceroy's Legislative Council :—

BILLS OF THE INDIAN LEGISLATIVE COUNCIL.

Legislative Department.

No. 4 of 1894.

The following Bill was introduced in the Council of the Governor-General of India on the 9th March 1894.

Short Title.

Section 1.—This Act may be called the Enhancement of Government Revenue Act, 1894.

Extent and Application.

Section 2.—It shall extend to the whole of the territories under the British Indian Government and come into force at once.

Proviso.—Provided that it shall not apply to all those persons who were themselves or any of whose ancestors were at any time born in Great Britain.

Preamble.

Section 3.—Whereas it is found that the rate of exchange, the expenses of the office of the Secretary of State and the necessities of the well-wishers of India among the ranks of English merchants and manufacturers are gradually increasing to an extent to which the Indian revenue does not show an increase, the revenue shall be forthwith enhanced in the manner following:—

(a) Whoever shall take two or more meals a day shall be required, in addition to such other tax as he may be liable to pay on other accounts, to take out a license from the Collector on payment of a monthly fee of one rupee.

(b) People, owing to whose abstinence from liquor the proceeds of the Government excise revenue cannot be sufficiently large, shall, each of them, take out a license authorising such abstinence on payment of a monthly fee of two rupees.

(c) All males who may not desire to wear English dress, boots, &c., and all females who may not desire to put on corsets, gowns, boots, and other articles of dress made by English manufacturers, shall each take out a license on payment of a yearly fee of Rs. 25.

(d) Whoever shall keep either in his own possession or in that of any of his relatives a quantity of money or provision in excess of that which he may require the next day, shall be required to take out a license authorising him to so keep the said articles on payment of a fee, the amount whereof shall be equal to half the value of the articles so kept.

(e) Whoever shall with his own earnings support his parents or any other person or persons shall for every person so supported by him take out a license on payment of a yearly fee of rupees ten.

Section 4.—Any one infringing the provisions of all or any of the provisions of section 3 shall be liable to transportation for life or to forfeiture of all his properties, moveable as well as immoveable.

Section 5.—People who pay to Government at least one hundred rupees, five hundred rupees and one thousand rupees shall be respectively entitled to a Rai Bahadurship, the title of a Raja or Nawab, and the title of a Maharaja or Badshah.

Statement of Objects and Reasons.

1. It appears that there has been a vast increase of wealth in this country, and that, attracted by this wealth, the French, the Russian and other powerful foreign Governments are always trying to take possession of India. To prevent these apprehended foreign invasions of the country, the British Government or, in other words, the people of India, have every year to spend several crores of rupees in maintaining a large army. But if there be no wealth in the country, then no other Government will covet it, and crores of rupees and the lives of lakhs of soldiers will not have to be wasted in military operations.

2. If, on the other hand, there is an increase of wealth among English merchants and manufacturers, it will lead to new inventions and discoveries, with the result that other Governments will be so weakened that they will be unable to enter into any part of the British Empire. Consequently the safety of the Indian people will be promoted even in that way.

3. Increase of population is the cause of frequent famines in India. On the other hand, the population in places outside the limits of British India is so small that the produce of those places is rotting for want of consumers. If the number of sentences of transportation could be increased in the way proposed in the Bill, the people punished would have a very easy time of it.

4. There would be a large surplus of food-grains if, in accordance with the plan suggested in clause (a), the population could be induced to take only one meal a day. There would be no famine in that case; and most people

would be enabled to enjoy health and longevity similar to what is enjoyed by Hindu widows of the respectable castes who take only one meal a day.

5. The object of increasing the use of liquor noticed in clause (b) is that its use will gradually enable the Indians to acquire the pluck and spirit which Europeans have acquired through such use.

6. Clause (c) will facilitate the despatch of Indian wealth to England, and thus help to promote the object aimed at by clause (a).

7. Clause (d) may indeed promote the object of clause (a), but is chiefly intended to rid the country of all thieves and robbers. The people will immensely gain if this can be done.

8. Clause (e), too, will generally promote the object sought to be secured by clause (a), but will, in particular, be a warning to idle people who depend on others for their support.

9. By complying with the provisions of section 5 everybody in this country will be able to become a big man.

SULABH DAINIK,
March 19th, 1894.

31. The *Sulabh Dainik* of the 19th March approves of Government's reply to the question put by the Hon'ble Maharaja Jagadindra Nath Rai Chaudhuri in the Bengal Council in reference to the Age Circular issued by the Director of Public Instruction.

The question of the Age Circular in the Bengal Council.

DAINIK-O-SAMACHAR
CHANDRIKA,
March 19th, 1894.

32. The *Dainik-o-Samachar Chandrika* of the 19th March has the following remarks on the answers given to Maharaja Jagadindra Nath's questions in the Bengal Council:—

(1) Mr. Buckland's reply to the Maharaja's first question was not satisfactory. The harm which arises from the admission in the same class of boys of very different ages is as great in the case of Hindu as in the case of Muhammadan boys. So, if any anxiety is really felt for the morals of school-boys, the rule in question should be made applicable to Hindu and Muhammadan boys alike. It is distinctions like the one made between Hindu and Muhammadan boys in the Director of Public Instruction's rule that make the people think that Government is more favourably inclined towards Muhammadans than towards Hindus. And it is this impression in the popular mind which ultimately leads to so much mischief. If big boys are to be excluded from the lower classes of schools, let all big boys, Hindu as well as Muhammadan, be excluded, for one black sheep is enough to infect a whole flock. But when Hindu boys coming with middle scholarships, even though big, must be admitted into the lower classes in violation of the age rule, why does Government needlessly incur the odium of being partial to the Muhammadans?

(2) From the statement made by Mr. Cotton in reply to the Maharaja's third question, it appears that since the year 1890 Muhammadans have been more fortunate than Hindus in getting Rural Sub-Registrarships. For four years from 1890, 64 Musalmans as against 52 Hindus were appointed Rural Sub-Registrars, though it is perfectly well known to all that there is always a larger number of competent men among Hindu than among Muhammadan candidates. Are the Hindus, after this, to be blamed for accusing Government of showing undue favour to the Muhammadans?

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

BANGAVASI,
March 17th, 1894.

33. The *Bangavasi* of the 17th March says that continued drought followed by a heavy downpour has completely destroyed the *rabi* crops in Farashganj in the Noakhali district, and the people there are in constant fear of a famine.

Rabi crops in the Noakhali district.

BANGAVASI.

34. The same paper says that severe scarcity prevails in Bhairab in the Mymensingh district. For some time the people lived on boiled pulses and potatoes, but now they fail to procure even these, because they have not money. The money-lenders are refusing to lend money even for two annas per rupee per month. About a hundred starving people saw the Deputy Magistrate of Kishoreganj, and according to his advice submitted a petition representing their distress, but no reply has been up to this time received by them. If the

Distress in the Mymensingh district.

present state of things continues much longer, a large number of people will die of starvation.

VI.—MISCELLANEOUS.

35. The *Hublul Mateen* of the 6th March says that, at a time when such a powerful enemy as Russia is awaiting an opportunity to come over to this country, it is the duty of the authorities to adopt a policy which will win the heart of both Hindus and Musalmans, and bring them under loyal subjection to Government. Government should not consider the present strained relations between the two people as an occasion for rejoicing, but should do its best to bring about a reconciliation between them.

HUBLUL MATEEN,
March 6th, 1894.

36. The *Burdwan Sanjivani* of the 13th March says that, by unveiling the statue of the late Rai Kristo Das Pal, Bahadur, Lord Elgin has given proof of great liberality of heart. By honouring the deceased gentleman, His Excellency has honoured the people of this country, and for this they are grateful to him.

BURDWAN SANJIVANI,
March 13th, 1894.

37. The same paper says that, though England is reputed to be exceedingly rich, there is greater suffering from scarcity there than there is in poor India. Inability to procure their daily bread has so exasperated the poor people of England, that, forming themselves into parties and forgetting their sense of right and wrong, they have begun to commit various acts of oppression on their neighbours. The substitution of machinery for hand-labour in that country has thrown a large number of people out of work and brought them to the sorry plight described above. So there can be no doubt that, with the establishment of factories and the introduction of machinery in India, poor people here too will begin to fare as badly as the poor in England.

BURDWAN SANJIVANI.

38. The *Sahachar* of the 14th March refers to the interpellation in Parliament about the Hon'ble Babu Surendranath Banerji, and remarks as follows:—

SAHACHAR,
March 14th, 1894.

It is no wonder that the Hon'ble Babu Surendra Nath Banerji should be an eyesore to many officials and to a section of Anglo-Indians. He has given great offence in many quarters by his questions in Council about Mr. Lang, Joint-Magistrate, and about Babu Prabhat Chandra Nag of Tippera, so Sir Mark Stewart has put a question in Parliament with the object of discrediting him and procuring his expulsion from the Bengal Council. The offence for which Surendra Babu was dismissed from the Civil Service was a very trifling one. There were some errors in the *Ferari* Register kept in his Court, and his offence was that he did not know the meaning of the word *ferari* (absconding)! But correct or incorrect, he had a register; but whole registers have been since known to disappear. No one could say, for instance, what became of the police diaries connected with the Basantapur case. Surendra Babu was one of the three Bengalis who entered the Civil Service at one and the same time, and he fell a victim to the anti-Bengali agitation which the Anglo-Indians got up over their appointment. Many European Civilians have been guilty of offences of a far more serious nature than that which was committed by Surendra Babu, but they have been let off without punishment. The cases of Messrs. Manisty and Radice, and of the Magistrate and the Sessions Judge of the Baladhun case, are in point. But no use of raking up old scandals.

India has, however, benefited by Surendra Babu's dismissal. If he had been in service, he would by this time have become either a Magistrate or a Sessions Judge, and the qualities which have endeared him to his countrymen would have remained undeveloped. It need not be said that those who induced Sir Mark to put the question in Parliament were actuated by very mean motives. This attempt to discredit Surendra Babu is as mean and contemptible as the assassination of a man by a low fellow. It may be characterised as an attempt at a "political murder." If Dr. Hunter had not been present in Parliament to defend Surendra Babu, his case would have been referred to the Government of India. The writer is sure that, in that case, Government would have given no countenance to the wicked party who are trying to discredit Surendra Babu. By appointing him as an Honorary Magistrate, Government has shown that it does not attach much importance to what

happened in 1874. The result of Sir Mark question will be to give greater publicity to Surendra Babu's name. The writer is not in the habit of flattering anybody, but he must say that, all things considered, Babu Surendranath Banerji is a peerless man, and that the country is indebted to him in many respects.

SAHACHAR,
March 14th, 1894.

39. The same paper has the following on the cow-killing question :—

The cow-killing question.

The writer is glad that the opinion that the recent cow-killing disturbances were caused by the *Gorakshani Sabhas* is being gradually abandoned. Thoughtful non-official Europeans have found out the true cause of these disturbances. Sir William Hudson, President of the Bihar Indigo Planters' Association, has recently written a letter in the *Morning Post* stating that, though a beef-eater himself, and not liking that cow-slaughter should be wholly stopped, yet he must say that it is improper to disregard Hindu feeling in the matter. According to him, it would be very easy to slaughter cows in such a way as not to offend Hindu feeling. Even in England animals are not allowed to be slaughtered publicly, as is sometimes done in India, with the deliberate object of giving offence to the Hindus. But now that the people of England are gradually coming to know how matters stand in this respect in India, redress may be expected. With the sense of justice, which is characteristic of the British race, some English newspapers insist on the necessity of respecting Hindu feeling in the matter of cow-killing. Like the Bihar Indigo-planters, the public hold that the rules which the Padishas laid down in the matter of cow-killing should now be revived and enforced, and the Hindus do not claim anything more than this.

BHARAT MITRA
March 15th, 1894.

40. The *Bharat Mitra* of the 15th March has heard that Lord Elgin, being accustomed to live in a mountainous country like Scotland, has made up his mind to make Simla his permanent residence. If this is true, then the mercantile community of Calcutta must sustain great loss.

SUDHAKAR,
March 16th, 1894.

41. The *Sudhakar* of the 16th March has the following on the Yeola riot:—

The *Amrita Bazar Patrika* on the Yeola riot.

The account of the riot appearing in the *Amrita Bazar Patrika* is extremely distorted. The object which the writer in that paper has in view in inventing a false story is to throw dust in the eyes of the Judges who will try the case. Also, for reasons best known to it, the *Patrika* is objecting to the local Magistrates trying the men implicated in the riot. Yes, it would have the case tried by the Privy Council! The Bombay Government ought not to listen to its prayer.

The *Patrika* is very glad that Hindus have now learnt to take revenge on the Muhammadans, and is therefore warning Government against granting the demands of Musalmans. But no fear of this sort, says the writer, would deter the Muhammadans from keeping their religious liberty intact. All liberal-minded Hindus should know that this *Amrita Bazar Patrika* alone will be the chief means of keeping up for ever the enmity that is now visible between the two peoples.

SUDHAKAR.

42. A correspondent of the same paper has the following:—

Hindus and Musalmans in Kushtia.

In a garden belonging to a certain zamindar named Syed Ali Ullah, and situate in Kushtia, there is a place set apart for *korboni*, and Muhammadans have long been using it for the purpose in question. Now, the First Munsif, Babu Akshaya Chandra Sen, is determined to construct a Hindu temple on a piece of land adjoining that place. But it is clear that, if he does so, he will simply sow new seeds of quarrel between Hindus and Muhammadans. He is, therefore, requested to choose another site for his temple.

SAMAY,
March 16th, 1894.

43. The *Samay* of the 16th March says that the statue of Babu Kristo

The statue of Babu Kristo Das Pal.

Das Pal does not bear the slightest resemblance to him. It is shorter than his natural height, and it looks like the figure of a mukhtear with his *shamla* on, trembling in the presence of a Magistrate. In place of that spirit and determination which were so conspicuously marked on the countenance of Babu Kristo Das Pal, there is found a deep melancholy stamped on the face of the statue. It is a matter of very great regret that a real likeness has not been prepared even at the cost of such a large sum as Rs. 14,000.

44. Referring to the Madras Government's attempts to improve the con-

SANJIVANI
March 17th, 1894.

The backward classes in India. dition of the backward classes in its own presidency, the *Sanjivani* of the 17th March, says that the Government need not do anything for those Muhammadans and Eurasians who do not stand so low in the social scale as the Moplas and other low class Muhammadans and pariahs. If the Eurasians and high class Muhammadans cannot hold their own in the struggle for existence, it is their own fault, and to help them in any way would be putting a premium on lethargy and idleness. The pariahs in the Madras Presidency number about ten millions, and owing, to their oppression by the higher castes, their condition is wretched in the extreme. The Madras Government, it is true, is establishing separate schools for this down-trodden people, but if it does not at the same time appoint in those schools teachers who sympathise with them, much good will not be done by these institutions.

While on this subject, the writer begs to draw the attention of the authorities to the equally wretched and down-trodden condition of the *Chandals*, *Haris*, *Doms*, *Muchis*, &c., in Bengal, and to request that something may be done to improve their condition.

45. The same paper sees nothing but malice at the bottom of the question

SANJIVANI

The interpellation regarding Babu Surendranath.

regarding Babu Surendranath Banerji which Sir Mark Stewart put in Parliament. Lord Lansdowne is a member of the Unionist party, which has now coalesced with the Conservatives, and Sir Mark is a Conservative. It may, therefore, be asked if the question was put in order to disgrace Surendranath in revenge for his opposition to the Calcutta Municipality's address to Lord Lansdowne. If so, Sir Mark's object has been baffled. The writer then refers to Mr. Hume's article in *India* regarding Babu Surendranath, in which that gentleman says that "the Judges themselves and one of them repeated this to us only last week, considered that even for the faults that they held to have been established, suspension from promotion for a year would have been an adequate punishment, and no one, not even Surendranath himself, was more astounded than were these Judges when the terrible sentence of expulsion from the Service was pronounced against him by Government."

46. The *Bangavasi* of the 17th March says that the abuse of *debottor* pro-

BANGAVASI,
March 17th, 1894.

The question of Hindu religious endowments.

erty by the *Mahantas* of certain shrines has induced certain English educated Babus to express the desire that some law should be made by Government for the better management of all Hindu religious endowments. But these Babus overlook the well-known fact that there are good as well as bad men in every community, and that the *Mahanta* community of India is no exception to this rule, and that for one *Mahanta* who may be immoral, there are hundreds who are models of piety and righteousness, and who ought not to be hampered in the management of the properties of their respective shrines. Besides, it would not be advisable to take the help of foreign and alien rulers in every question of social or religious reform. And how do these Babus aspire to possess political rights if they are unable to manage their own social and religious affairs themselves?

47. The *Sulabh Dainik* of the 22nd March says that Sir Charles Elliott

SULABH DAINIK,
March 22nd, 1894.

"The Lieutenant-Governor's greed for money."

petitioned the Accountant-General and the Government of India for the recovery of his exchange compensation allowance for the period during which he was on leave. The petition was, however, rejected by both the authorities. "Oh money! there is no limit to your power, for it is for you that a Lieutenant-Governor of Bengal has gone about asking for a favour."

ASSAM PAPERS.

48. The *Srihattavasi* for the second fortnight of *Falgun* has the following in English:—

The nomination for the Junior Government Pleadership of Sylhet.

The *Paridarshak* in a leading article has made an astounding revelation to the effect that a Junior Government Pleader is shortly going to be appointed for Sylhet, and that the younger brother of the Deputy Commissioner's Head Clerk, Babu Prosanna

SRIHATTAVASI,
Second fortnight of
Falgun.

Kumar Das Gupta, has been nominated for the post. Any one who knows anything of the District Bar here knows it full well that, of that body the nominee, Babu Ananta Kumar, is a very junior member. Indeed, we understand that he is not quite four years in the profession, while there are some 12 or 13 pleaders much senior to him, and many of them have in every way greater claims to the post on the principles of justice and fair play. From what we have come to learn of Mr. O'Brien personally, it seems to us strange that a just and straightforward public officer like him should have made a nomination so obviously unjust in its principle, and so glaringly unfair in the procedure adopted, in that in making the nomination to the Chief Commissioner, he did not even consult the District Judge, and withheld all information about it from the members of the local Bar. Even on the significantly convenient doctrine only yesterday enunciated by Prosanna Babu himself, that the Government, like any other client, has every right to choose its own pleader, it cannot be said that either Mr. O'Brien or Babu Prosanna, or both, have endeavoured in this instance to secure the best person available for serving the Government. We are constrained to say that this action on the part of Mr. O'Brien has given a rude shock to our feelings towards him. Mr. O'Brien ought not to have lent his ears, as he seems to have done, to the *ex-parte* over-laudatory opinion of his Head Clerk about his brother. This is what pains us most.

We fully understand the feelings which actuated Prosanna Babu to do what he appears to have done for his brother; but he ought to know that there are impulses in human nature which ought sometimes to be checked. A public officer abuses his power when he allows his private considerations to get the better of his public duties. But if Prosanna Babu's conduct may be excused on the principle of natural affections blunting his sense of public duty, such a plea cannot be advanced on behalf of Mr. O'Brien. We hope, however, that there is yet room for a better explanation of the step taken by the Deputy Commissioner, and if he finds out his error, he will be yet ready to rectify it. In the meantime, we should advise our friends of the District Bar to present the matter calmly and soberly to Mr. O'Brien himself who, we are sure, will not be slow to appreciate merit even in persons in no way connected with his Head Clerk. There ought to be a good fighting, but with a single idea that "a great principle is at stake". It must be made clear to Mr. O'Brien and his Head Clerk that a Government Pleader, whether senior or junior, is as much a public servant as any other; and therefore the public have a right to demand that the best man be selected for the post. Had it been otherwise, we would not have raised a word of protest against the selection of Prosanna Babu's brother.

For ourselves, we never entertained any very high opinion about the official conduct of Babu Prosanna Kumar Das Gupta, and in view of the facts disclosed by our contemporary, we quite agree with him in thinking that the time has come when Babu Prosanna Kumar Das Gupta ought to be transferred to some other district, even, if possible, on promotion. He has been too long in this district, and being a principal officer of the Deputy Commissioner's establishment, the power he wields may at any time be used for purposes more pernicious than those adverted to by our contemporary. We intend to speak more on this matter anon.

CHUNDER NATH BOSE,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 24th March 1894.